



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. V.

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SAN FRANCISCO, CAL., SATURDAY, OCTOBER 15, 1887.

[TERMS: In Advance, \$1.00 per annum; 10c per six months.]

NO. 13.

CONTENTS:

FIRST PAGE—*Genes of Thought: An Open Letter to the Seibert Commission.*  
SECOND PAGE—*From the San Angel Order of Light: Mrs. Pope in Chicago: Early Spirit Experiments: House Meeting: A Remarkable Manifestation.*  
THIRD PAGE—*Continuation of an Open Letter, Two Marriages: A Spirit Child's Letter, etc. Advertisements.*  
FOURTH PAGE—*Editorial: They will not Believe: Remonstrance: Remarkable Young Medium: Mrs. Cobble's Sunday Work: Design: Remarkable Medium: Development: Insane Sister: Their History: See, etc.*  
FIFTH PAGE—*Editorial: Notes: Miscellaneous, etc. New Advertisements.*  
SIXTH PAGE—*A Ghostly Patient: Explanation: Advertisements.*  
SEVENTH PAGE—*United Chari by John W. Wallace: Personal: Professional Cards.*  
EIGHTH PAGE—*Portrait: Which Close the Editor's Page: Western News: Advertisements: From—Manufacturing: Dr. John Allen: Advertisements.*

GENES OF THOUGHT.

He that hath no bridle on his tongue hath no grace in his heart.

To think kindly is well, to speak kindly is better, to act kindly is best.

Whatsoever we beg of God, let us also work for it.—*Jeremy Taylor.*

With the generality of men policy is much more powerful than principle.

A secret is your slave so long as it is kept, but you are its slave the moment it is told.

Envy is a vice which keeps no holiday, but is always on the wheel, and working its own mischief.

Any man may do a casual act of good nature, but a continuation of them shows it is a part of his temperament.

He that will believe only what he can fully understand must have a very long head or a very short creed.

The great successes of the world have been affairs of a second, a third, nay, a fifth trial.—*John Morley.*

I am glad when I see any one avoid the infamy of a vice, but to shun the vice itself were better.—*Rev. John.*

He who would acquire fame, must not show himself afraid of censure. The dread of censure is the death of genius.

The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it.

The man of enlightened understanding and persevering ardor has many sources of enjoyment which the ignorant man can not reach.

The power of fortune is confessed only by the miser; for the happy impute all their success to providence and merit.—*Dean Swift.*

As riches and favor follow a man, we discover him to be a fool; but nobody could find it out during his prosperity.—*La Bruyere.*

A morality based on religion is always liable to relax into Antinomian quietism; for it is felt that the Supreme being can not be injured by our frailty.—*Edith Simcox.*

The narrow-minded asked:—"Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—*Hippodamia, (Hinds).*

Whenever you speak, watch yourself; repentance follows every word which gladdens no heart. Let every word which people hear in the road bloom in the latter of thy smiles.—*Frederic.*

Idleness and luxury produce premature decay much faster than many trades that are regarded as the most fatal to longevity. Labor in general, instead of shortening the term of life, increases it. It is the lack of occupation that destroys so many.

Where no interest in talent in science, literature, and liberal pursuits, more facts and insignificant criticisms necessarily become the theses of discourse; and minds, strangers alike to activity and meditation, become so limited as to render all intercourse with them at once tasteless and oppressive.—*Madeira de Saint.*

An Open Letter to the Seibert Commission.

"There are more things in heaven and earth than are dreamt of in your philosophy."

Gentlemen of the Seibert Commission. My excuse for addressing you this open letter will be found in the communication itself. I read with pleasure your report, and as it corresponded in every respect with my preconceived opinions on the subject of Spiritualism, I enjoyed very much the undercurrent of sarcasm that runs through its well-worded pages, and yet I am afraid that

"Though it may make the unskillful laugh it can not but make the judicious frown."

I fear me, gentlemen, that your wit has much impaired the candor of your report. I do not for one moment doubt either your honesty or your ability in the investigation, yet in the light of my own experience and the evidence of scores of good intelligent men and women who saw much more than I did, I can not but believe that your mission is not yet ended, and that your duty to the dead as well as the living is not yet fully performed.

Henry Seibert left a generous legacy to a most worthy institution and to mankind; and most faithfully should the claims of his bequest be executed. I sincerely believe, gentlemen, that you desire to perform your duty in the sacred trust imposed upon you, and that you will faithfully continue to investigate until either a great truth is proclaimed to the world, or a great fraud exposed and held up to the deserved contempt and execration of mankind.

As I am to appear as a witness before you, it renders it necessary for me to give you some information of myself. I do this unwillingly, yet as I am a stranger to all of you it seems proper that you should know something of my antecedents, that you may better determine the weight of my evidence. In brief, then—I was educated a surgeon and physician; for a number of years I lectured on chemistry and physiology—read law and have practiced my profession nearly forty years. In 1853, while I was assistant-director of the machinery department in the New York Crystal Palace, I became intimately acquainted with Rev. Anderson, the great Spiritualist, and then I was a magician. I assisted him with my knowledge of chemistry, electricity and magnetism in preparing some of his feats in magic, and in return I became an assistant of his and learned all his secrets in the occult science of magic. Many times I have been appointed on committees to expose the so-called spiritual manifestations of itinerant mediums. In every instance in which I have been thus employed I have believed that all of the pretended spiritual manifestations I have witnessed were frauds. These facts made me a disbeliever in what is called "Modern Spiritualism," and then I visited Canada Lake in August last; on my return he showed me a slate communication purporting to be addressed to me from one now dead, who in life was very dear to me. My friend related the manner in which he received it. I knew him to be truthful and intelligent, and what he said induced me to visit the Lake. I knew him to be a good lawyer, but unskilled in the facts of legend and myth, and I thought he had been deceived. To detect this deception I made my pilgrimage to this noted Mecca of Spiritualism, and I came away more astonished than was my friend. In brief, my experience was as follows:

On the beautiful grounds of "Lily Dale" I found a concourse of intelligent, thoughtful men and women who seemed to be seeking for my friend truth only. They were earnest and sincere. The spirit of speculation had not as yet entered their camp ground, except it may be in the forms of numerous mediums whose notices I observed on many of the cottages as I passed along. I saw and heard many things that to my untutored wisdom seemed the very acme of absurd credulity. The evening after my arrival, while seated on

the porch of the hotel, I listened with astonishment to the conversation of numbers of ladies and gentlemen as

"Each told the other's they had seen and heard."

I wondered that credulity could go so far; I had read your report, gentlemen, and I knew how all the frauds were perpetrated. It is true your testimony was only human, but it was re-enforced by my own experience, and I smiled at the other human testimony I there heard. It did not occur to me that it was just possible that even your wisdom and mine might be at fault, and that we had not seen all that was to be seen on the unknown boundaries of a future world, if such boundaries actually exist. The next day I visited a slate-writing medium.

The room entered from the street was well-lighted, the windows and doors being open. The medium entered; I recognized a gentleman to whom I had been introduced by someone before at the hotel, and who of course had had an opportunity of learning of me and mine, if he had so desired, in view of my probable visit to him. Without taking time to describe all the details of the scene, which I will briefly say, that at his direction I wrote six interrogatories on separate pieces of paper, folded and rolled them up into a small compass and laid them on the table before me—a rule pipe center table with a single board top—no framework about it, no mortises or slots in which to hold the slates, as you describe in your report. I had purchased two slates at a store on the corner, and I carried them with me myself, and keeping them in my hands, awaited coming events with an incredulity increased from reading your exhaustive report. The medium entered the room, seated himself opposite me at the other side of the table; a number of slate pencils laid on the table, from one of which he broke a piece about the size of a No. 2 shot; I opened the slates, he laid the fragment of pencil on the bottom slate, I covered it with the other, and with my hands grasped the ends of the slates, holding them together. From the pellets of paper on which I had written the interrogatories I selected one, holding it in my right hand. I myself did not know which of the questions I held, and as they had remained as I placed them on the table, closely watched by him all the time, I do not see how it is possible that the medium could have known the question written on the one in my hand. As he wrote a few words, but not as I expected, I held the slates above the table, in open daylight, firmly grasping their ends. The medium reached forth his hand and placed the ends of his fingers under the slates, and then, with his hand above it, I closely watched the *flexure* and *extension* of his hand. There was no movement. Soon I heard the pencil move between the slates, and distinctly I heard it write the words "I love you," and raised the slates close to my face; I traced the movement of the pencil from my left to right, but from the medium's right to left. The pencil wrote with about the velocity of an ordinary writer, but not as I expected. I held the slates above the table, in open daylight, firmly grasping their ends. The medium reached forth his hand and placed the ends of his fingers under the slates, and then, with his hand above it, I closely watched the *flexure* and *extension* of his hand. There was no movement. 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## GOLDEN GATE.

...which Miss Caldwell could arrange her appearance in the eyes of the world; but that she should be as Cardinal Gibbons should be, was a task beyond the glitter of a few paltry thousands. The opposition to the voice of conscience and of duty, sounds too much like a spiritual report of credit, and so we set it down and have

A REMARKABLE YOUNG MEDICIN

Miss Mistle Stevens, a bright, intelligent girl, aged thirteen, who resides with her mother in Gilroy, California, has, within the last few months, developed a remarkable phase of clairvoyance. The parents are most worthy people, naturally religious, and who would derive horror from any thought of deception in any matter so that of spirit existence and communication.

In sitting for their own development, soon found that the child, Marie, possessed mediumistic powers, which have gradually unfolded until now, with favorable conditions. The most astonishing manifestations are when in her person and presence. Doors are opened and closed without the touch of mortal hands and objects are moved and sounds produced by invisible intelligent power that is ever present in the family.

But the most interesting phase of Minors' friendship is the production upon her unwritten messages and pictures in various ink pictures of faces and forms of those who passed to the other side of life. These faces, delicate lavender color, often remain as

A coarse and vulgar allusion to these phenomena, with a brutal intimation of fraud in the case of those concerned, appearing in a recent issue of the *Liberty Bells*, has excited the passions of our readers. The article referred to, and which has been stated only once in a very low and base tone, is a wholly unworthy of our notice.

**GOOD TASTE.**—Any opinion on matters, expressed by persons of note, is always interesting; but we believe the world has been more honored before by as high an authority as the Pope, who lately gave his sanction on the most suitable for young women. The proposition of her dress for the event, is the one that led to the dismission of the Holy Father's post taste. Through his secretary the Pope's letter to the young lady, expressing the hope that her choice of colors be confined to the blues, black and white, which colors he deemed most becoming to young persons, assigning as reasons to old ladies, and discrediting

others. Few will deny the Pope's good taste and his impact. Black is certainly the color for most and public occasions, while for the husbanding is more pretty or modest than blue-white. The last all may wear becomingly, there is no complexion that will not harmonize with some shade of blue. For those of a

There is a fatal mistake made in wearing any colors. They make one conspicuous, give a false impression of fickleness, very of them is that in dress by which all are more judged, for truly it is supposed to represent the quality of the mind.

**THINER BIRCHES.**—Rabot hunters reported that Indian workmanship should have been visiting Wilkes county, Georgia. A student that flooded Little River, washed down surrounding acres, a perfect bonanza of snow and open lands, stone tomahawks, spears, axes, and all these instruments that the crude genius of the aboriginals, the descendants of whom are so fast passing away.

Tina tribe, however, present to have been

There is something more interesting than rain in the life of a youth from each generation is raised and instructed in all the legendary history of his people, the fact passing it down to him without omission or variation in the last many hundreds of years. This, at last, doubtless be given through an interpreter in male form, who will be surprised at the small of ideas, superstitions, customs and beliefs those entertained by themselves. Ignorance of each other is the main point of difference between at enmity or warfare. Knowledge

**SELF.**—Self-complacency is at once an error and a dangerous quality to possess. Ignorance it is too often found to precede knowledge. It is idle to say that he or she who has some self-interest, has no perception of the duties that only obtain completion through the observance of individual responsibilities. But

the first and best was sign of a right estimation and estimation of self-measurements. When can we how much we truly know, we need how little, and thus we learn to reflect, reflection we at last have to think and know those thoughts that may elevate as well as fort our fellows. When we can separate from right, and gain wisdom from your own we have an alchemy that will convert self into strength, wisdom into folly, and down gold. When we have gained the power to this, then may we safely enter into the world, for it can never more deceive one who has become acquainted with self. We have an entrance from which we can control, we both its wealth and its danger, and how far to trust it.







110 S. Fourth Street, Philadelphia  
Oct 17



## Some Genui Chat from Boston.

BY JOHN WETTERBER.

I won't mention his name; he might not be so open in talking with me next time if I did. He had been at Onset, and had just returned from that wide awake camp-meeting, at which he had lingered a week or two since in formal close; a good many do at that place, which is getting to be as much a rural settlement as it is a camp-meeting, or Summer resort. He interested me very much in relating his experience there of four or five weeks, for he is a careful and intelligent observer. I do not propose to make an article out of his observations in his genial chat with me, for some of them would be "chattering," and, at any rate, it would make my article lengthy, and perhaps at the expense of interest. One remark, however, has suggested a thought, to which I will refer, and use it for my subject.

This good brother had heard Charles Dabnam lecture there and thought him an interesting and intellectual speaker, full of suggestions that set one to think. I agreed with him in that respect. I consider him a very able man. My friend said Dabnam seemed inclined to speak disparagingly of the phenomena, or rather those wonder-seekers who manifested an interest in those things, and phenomena were the whole of Spiritualism. After one is satisfied he ought to give his attention to what the phenomena teaches. I got the impression, said my colloquist, that he considered the phenomena half so instructive and interesting than the science room, and I thought, said he, he was not favorably disposed toward materialization.

With a letter in my pocket just received from Charles Dabnam, I thought I would write in regard to the phase to which he referred, though he was cautious in what he said of it. I read this passage, then, from Mr. Dabnam's letter (I hope I am not misquoting him, for I have not seen it): "I want to know, Mr. Dabnam, and the friends at Onset; say good phenomena at both, but some of it was outrageous spirit fraud."

I do not believe Dabnam and I differ a bit on that subject. I think there is a hundred times as much spirit fraud in these sciences for materialization as there is in moral fraud; and I could not understand of the phase as a fact, certainly persistent one, if not an able one; and yet on the very question I have given from Dabnam's private letter we unequivocally perfectly agree.

Do this, I think, I will leave the point for the moment.

Mr. Dabnam, like most of the platform lights, talks as if progress, higher spiritual life, human elevation, and growth were in the ethical and philosophical teachings of Modern Spiritualism rather than in what is called phenomenal Spiritualism. The gifted Mrs. Shepard, I like to think of that sort. I do not know but that these bright lights are right; not that I love their intellectual phases less, but that I love the phenomena more, for through them, and then alone, have I found proof of eternal life. The coming of Mrs. Lillie is one story to hear her before the Temple Society in Berkeley Hall. "I sit down" rather than on the manifestations, particularly materialization. I was glad the other day to have her say (in her own words) what I said of Mrs. Tyler's work (materialization) that she believes in materialization. I had inferred otherwise, in listening to the address to which I have referred. I thought the radiant phenomena more began their statements and their talks with, "I am a believer in materialization," who never seem to find any, that I would rather judge by their actions than by their words. When Mrs. Lillie says she believes in materialization I believe her, and I am glad to have been right by her own statement.

I fully recognize and appreciate intellectual power, eloquence, ethical teachings, and the so-called higher aspects of Spiritualism, and I am not surprised to see the bright platform stars set a little back when they see, as is the case with many, that the sensational phenomena are more attractive than lectures and intellectual teachings. If I were a lecturer I dare say I would be set back also, but as it is, I had rather hear a rap made by a departed spirit than a long lecture on the spiritual plane. That is to listen to the best sermon ever preached. We must remember that the intelligence in the physical manifestations is the only sensible proof there is in the world of a man survives after the death of his body.

Great as the intellectual part of Modern Spiritualism is, it gives no proof of any supermundane source. The world's platform lights, and the so-called higher aspects of Spiritualism, and I am not surprised to see the bright platform stars set a little back when they see, as is the case with many, that the sensational phenomena are more attractive than lectures and intellectual teachings. If I were a lecturer I dare say I would be set back also, but as it is, I had rather hear a rap made by a departed spirit than a long lecture on the spiritual plane. That is to listen to the best sermon ever preached. We must remember that the intelligence in the physical manifestations is the only sensible proof there is in the world of a man survives after the death of his body.

do not wonder that people are so attracted to them, thus seeking first the kingdom of heaven with the expectation that all else will be added to them.

While having this genial chat, and speaking about what I read from Dabnam's letter about spirit fraud, a listener to our confabulation said, "Here, Wertheber, is that spirit fraud?" and he read the following from a spiritual paper that he had been reading. In fact it had been in his mind for some time, he was waiting for an opportunity to put in a word without being scolded. What he read so approvingly was: "If you will prove these phenomena to be of spirit origin, then I will believe. The man who read this is one of those honest seekers after truth, who thought Spiritualism reasonable, that it ought to be reasonable, was so sure that it had a basis of truth that he considered himself a Spiritualist, but did not take kindly to materializations. When he read of them and heard the testimony of people who seemed to know what they were talking about, gently alluding to me, he was inclined to believe in them, but when he attended a seance and saw the forms himself, and heard his belief in 'amtheorens'—this was his word or mode of expression.

This episode in our colloquy seemed to change the tenor of our talk into the more serious of "outrageous spirit frauds." I was glad that my honest friend read the item from the paper I quoted, and that it expressed his sentiments, for there I was with him, and there I am with Dabnam also; for I have had it also lately proved that the phenomena were of spirit origin. I am now speaking especially of the materialization of forms. If the evidence of the senses is proof, I know materialization is both a fact and of spirit origin also.

It might be interesting to give my reasons, perhaps my experience, for so strong an assertion, but I think if that were worth while I had better say it some other time, and speak now perhaps of some of the disabilities attendant on the phase, and why people are disappointed, and why Mr. Dabnam says, "I know there are often spirit frauds," and why he says this class of phenomena alone, so far as writing or talking about it publicly, and why I don't, though perhaps I may talk or write much about it.

What does one want more to settle the fact that Modern Spiritualism is true than to know that these things, but word forms, are spirit and not mortal manifestations? I do not want to say that alone would settle the fact of independent intelligence. If independent intelligence is settled, man's conscious survival is settled. The fact of a tangible spirit apparition can not be settled by the materialists, but can be settled by the departed. The famous work, "Old New Zealand," in Chapters IX and X, contains a graphic account of a midnight apparition, and how the "Puka-Maori" was "settled" when, to expose what he thought was deception, he asked for a lost book that once belonged to the spirit, and was told where it was to be found. The Maoris say the materialists taught that communication with the dead was wicked.—*Merrill Light, Greydon, New Zealand.*

"Sir," said he to the editor, as he laid a tract upon the desk, "I am seeking lost souls and—" "Our 'Lost and Found' column is what you want. Five lines or less, twenty cents for each and every insertion."

Recognitions are very desirable and very gratifying, but they are a secondary matter. Mental deficiencies in these forms, or self-evident positions are not the facts, often manifest at seances for materialization, and that is what my friend, Dabnam, refers to, but, as I have said, they are secondary matters and are not factors to settle this question, as the spirit on the other side said when he read the sentence quoted: "Prove them to be of spirit origin."

It adds greatly to the interest of the phenomena to have evidence of identity tests that the form in the special person it claims to be, and so it is in other phases, that the spirit communications should be reliable, that the spirits tell the truth. It is a thing most devoutly to be wished, that the spirits on the other side could be depended upon, even as well as we can depend upon them before they are departed spirits, and that is not expecting much, but it is certain they cannot be. The time may come when, with a better understanding of conditions and the disabilities in connection with transition from that sphere to this, when they will be more reliable; but we are thankful for intelligence, good or bad, for in that we know we have clear life; but with regard to the quality of the intelligence, or the reliability of it, we can only express our opinion. We are on this side of the river, and they are on that, and we cannot have an advantage that amounts to hands and drop on us; so I hold up my hands and wait, and will not look the gilt horse in the mouth.

All that I want to know is, that when I am interviewed by a materialist friend, that I am in tangible and objective contact with a spirit manifestation, and that I am not having an undepended human being palming himself or herself on me for a spirit manifestation, and that of fact I have and absolute proof at the seances of Mrs. Fairchild, Mrs. Ross, the Berries, Mrs. Cowan, Mr. C. H. Bridge and others, particularly those I have just named, and at seances some places I have had, yes, and which, in some instances I have identified them, so I know identifications are possible.

But that is more or less a constitutional matter; some people are more easily satisfied than others. Unmistakable identifications are the angels' visits—or are angels' visits few and far between?

So also have I known spirit forms to act many parts, being economical, perhaps, with their "raw material"—the forms assuming to be certain persons when they are not. These spirit confederates, trying to benefit the medium, are what brother Dabnam calls "outrageous spirit frauds." I, however, leave out the adjective, because I do not know but their intentions are good. Possibly the management on the other side think it better for the mediums to have forty forms, three quarters bogus as to identifications, than to have three only, and those perfect ones. I would rather not express my opinion, because I have not got the other side facts and conditions of the case, but from a moral standpoint it seems to me to be both unwise and wicked, and it leads to a supposition of fraud on the part of the medium, and certainly has led some honest ones into grief.

I find I will stop to be somewhat lengthy, so I will stop at once. It is hardly necessary for me to say, notwithstanding my criticism on spirit methods, I am a firm believer in the fact of spirit materializations.

## Personal Identification.

(Exchange.)

A Texan "colonel" has been spending several weeks in New York. A few days ago, being in need of some money, he applied to a Broadway bank to cash a draft.

"What is your name?" asked the paying teller.

"Col. Sumpter Blank, sir, of Austin, Travis county, TEXAS."

"You will have to be identified, Colonel."

This was something the colonel had not taken into consideration. He knew of nobody who could identify him, and was about to leave the bank when a happy thought occurred to him. He reached into his breast pocket and brought out a photograph of himself, and holding it under the nose of the bank official, said: "There, sir, I guess that settles it."

"Of course that's your photograph. But how does that identify you?"

"Well, sir, will you please tell me how I could have my photograph taken if I wasn't myself?"

The Maoris at Oaki are much interested in Spiritualism, and of late they have been investigating for themselves. The Maoris, previous to the advent of the materialists, held communions with the departed. The famous work, "Old New Zealand," in Chapters IX and X, contains a graphic account of a midnight apparition, and how the "Puka-Maori" was "settled" when, to expose what he thought was deception, he asked for a lost book that once belonged to the spirit, and was told where it was to be found. The Maoris say the materialists taught that communication with the dead was wicked.—*Merrill Light, Greydon, New Zealand.*

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